

# Notre Dame Scholastic.

Disce quasi semper victurus; vive quasi cras moriturus.

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## Waxing and Waning.

We stood by the gate and looked into the West,  
Where the silvery crescent shone in the soft twilight,  
With the dim gray globe close clasped in the horns so bright;  
And she said, Lo, the eve comes on, see the old moon rest,  
Now tired, in those youthful arms so lovingly pressed!  
Dear daughter, I said, will your arms be wound so tight  
Round your father weary and old, when the stilly night  
Comes on apace, and his arms that so caressed  
Your youth grow palsied, and his eye grows dim  
As yonder ashy moon? Ah, you shall grow  
In maiden grace and beauty, but to him  
What will my daughter be! A dewy glow  
Was in her upturned eye, a murmur low  
Was in my ear, and the moon on her clasped arms so slim.

E.

## On the Beard.

The utility of the beard has for centuries been frequently discussed, but without coming to any definite conclusion till recently. It is now generally, if not universally, admitted by physicians that the beard affords salutary protection to the facial nerves, the throat and lungs, especially of those who are exposed to cold and damp climates, or to the inhalation of dust and other injurious substances which produce irritation and inflammation.

In the Eastern countries, where it is customary to shave the top of the head and let the beard grow, ophthalmia is more common than in the Western and European countries, where the hair is let grow a medium length and the beard shaved, but in these latter the loss of teeth is more common than ophthalmia. This is partly owing to the great protection which the beard affords to the facial nerves from cold and damp.

"Thou shalt not mar the corners of thy beard," is the command of Moses to the Jews—Leviticus xix, 27,—from which command we may reasonably infer that the great lawgiver not only prized the utility of this beautiful appendage, but also esteemed it an honorable and sacred attribute of man.

There is such a close connection between them, that if a picture of Abraham, Moses, or any of the Patriarchs of the Old Law, or of our Divine Saviour, St. Joseph or any of the Apostles or ancient Saints of the Church in the New Law, were presented to us without beard, we would not recognize them, and would pronounce them spurious. It is mentioned in the Book of Chronicles, chapter xix, 5, that the ambassadors of King David having been shaved by order of the King of the Ammonites, the Royal Prophet sent them to Jericho to conceal their disgrace, and to wait for their beards to reappear.

The beard was always esteemed a symbol of dignity and wisdom by the ancient Indians, Persians, and Egyptians, and the sculptures taken to England from Nineveh and the reliefs from Persepolis show that the inhabitants of those ancient cities wore the beard.

The Turks cherish such an affection for the beard that their wives in kissing their husbands and children kissing their father always press their lips to the beard. It is considered a sign of infamy amongst them to have the face shaved, and it is a mark of degradation imposed upon the slaves of the seraglios.

Even the Chinese, who are destitute by nature of beard, are said to hold this portion of the hair in such esteem that they sometimes make up for their natural defect by an artificial substitute.

The Oriental people have a custom of swearing by the beard, and are unable to form an idea of a great man without this magnificent attribute, as was fully attested by their surprise on seeing Napoleon beardless.

The Greek soldiers shaved in the time of Alexander the Great, but only when commanded to do so by this warlike Emperor, for the purpose of preventing their enemies from catching them by the beard in the tug of battle.

The wise men of Greece were remarkable for the great care they took of their beards, and with them bearded master was almost equivalent to philosopher; and Diogenes would often ask the shaved Greeks if they repented of their manhood.

The Roman and Greek philosophers esteemed a full-grown beard as a symbol of wisdom. Their poets and orators do honor to the beard; as, for example, Homer to the white beard of old Nestor, and Virgil to that of Mezentius. Tacitus says that it was the custom of the ancient Germans to cultivate the beard from its first growth until they had killed an enemy in battle.

It is asserted by historians that the Christian Fathers followed the example of their Divine Master by letting their beards grow in full luxuriance, and denounced shaving as a violation of the law of God; and this belief made the wearing of the beard in the early part of the mediæval centuries a distinguishing fashion of the Continental kings and nobles, who on special occasions ornamented it by interweaving in it strips of gold.

King Robert of France was remarkable for having the longest and whitest beard of his day; but the longest and most wonderful ever worn was accorded to a German artist—John Mayo—who was surnamed John the Bearded. It reached to the ground when he stood up, and when walking he was obliged to tuck it under his girdle.

Prior to the 8th century, Popes, emperors, and nobles, except in England, scrupulously abstained from the use of the razor. Pope Leo the III, by shaving his beard, pre-

sented to the astonished world the novel spectacle of a shaved Pope, for we have no evidence that any of his ninety-six predecessors had ever used the razor. Thirty years later, when Gregory the IVth was chosen Pope, he made it a rule that all priests should shave, and in the twelfth century the fashion extended to all classes of society; but this custom was of short duration.

In the 13th century Pope Honorius let his beard grow, and inaugurated anew the fashion of wearing the beard; but this right of the clergy was again disputed in the reign of Francis I, who imposed a heavy tax on every bearded Bishop, and partly to avoid the annoyance of the secular power, and most likely to please the king, the College of Sorbonne decided, after mature deliberation, that the beard was contrary to sacerdotal modesty.

The reign of Henry IV of France is called the golden age of the beard; but even then it was subject to many mutilations to suit the whims and fancies of individuals. The various styles were distinguished as artichoke-leaf beard, the swallow-tailed beard, the fan-shaped beard, the aureole beard, the round beard, the square beard and the pointed beard. The dignity of the beard in this age may be inferred from an incident in the execution of Sir Thomas More. When this great and good man laid his head on the block, perceiving that his beard was so placed that the axe of the executioner would injure it, he drew it aside, saying: "My beard has not been guilty of treason—it would be an injustice to punish it."

The beard has always been subject to the whims and fancies of potentates and reformers, who; perhaps, had no other means at their disposal to show their power and to make their authority felt. When Peter the Great returned from his European tour one of his first edicts of compulsory reform and civilization was that all his adult male subjects should shave under penalty of heavy fines. Many preferred to pay the fines and retain this cherished appendage, but the great man was not to be baffled in his reform, and he made a more direct appeal to their feelings by ordering that every man found wearing a beard was to be forcibly shaved with a dull razor or have his beard pulled out with tweezers. With such barbarous proceedings to enforce it, the custom of shaving became almost universal in Europe until recently.

France was the first to return to the primeval custom of letting nature have its privileged and useful ornament; while the Saxon, with his usual tenacity of habit, was the last to fall in line, and then only after the utility of the beard was made manifest by the most convincing proofs, given by eminent physicians, that to the steel-grinders, railroad engineers, and firemen, in fact to the followers of every employment in which men are exposed to dust and cold, the beard is invaluable in preserving health. Apart from the utility of the beard, good taste would seem to inculcate the preservation of what is an essential characteristic of the manly form.

F.

### A View of Astrology.

Mankind have always been inclined to fasten the odium of their evil deeds upon some agency exterior to their own volition. The fatalist rashly impugns the goodness and wisdom of his Maker, imputing to an absolute predestination all the aberrations of which he is guilty. Others, less impious, seek a scapegoat in some secondary cause. In the ages during which astrology ruled the world, they

shifted their moral responsibility to the planets under whose evil influence they happened to be born. And when science had changed the standpoint from which she viewed natural phenomena,—when she threw tradition to the winds, and accepted no facts except those that could be verified by experiment, and when consequently the whole system of astrology was denounced as unscientific, a new hypothesis, under the name of Phrenology, was started, and is still struggling for recognition among the sciences. What was formerly ascribed to the influence of Mars or Venus, is now set down as the result of the excessive development of the organ of destructiveness or of Amativeness. Kleptomania no longer proceeds from the planet Mercury in an evil aspect, it is simply the working of the "bump" of acquisitiveness. And as we didn't make our own skulls, our self-love is soothed into complacency as easily by one method as by the other. We incline our hearts to evil words to make excuses in sins.

But it is found among us that without being at all inclined to fatalism we may still admit some truth in Phrenology. We may intuitively distrust a man the greater part of whose head appears to be back of his ears, and, on the other hand, the height and breadth of another's forehead may induce in us a confidence in his intellectual powers. And all this without denying the fundamental truth that every man, however brutish and degraded he may appear, was made for the knowledge, love and service of his Creator in this world, and beneficently destined to eternal beatitude in the world to come. Herein consists the difference between moral and mathematical certitude. In a case where we say of an habitual drunkard: "That man is certain to come to a bad end," there is always a loophole for hope that the rational will, supported by Divine grace, concerning which no calculation can be made, may rise superior to a passion, even though confirmed by inveterate habit, and reassert the dignity of manhood.

Now, in the same manner that Phrenology does not imply fatalism, neither also does Astrology; and the ancients who believed in astrology, were not all fatalists. Listen to the word of Johannes de Indagine:

"Quæris a me quantum operantur astra? Dico, in nos nihil astra *urgere*, sed *animos proclives trahere*, qui sic tamen liberi sunt, ut si ducem sequantur rationem, nihil efficiant, sin, vero naturam id agere quod in brutis fere."

Against which opinion no orthodox theologian has ever objected. It remains for us simply to combat the scientific objections to astrology.

Modern experimental science has brought against astrology the verdict of NOT PROVEN, and on the strength of this verdict has thought proper to cast overboard the accumulated traditions of ages. It is rather for her to defend her supercilious impudence in so doing, than for us to defend the wisdom of the ancients. And as Christians we must remember that it was astrology that led the wise men of the East to worship at the Crib of Bethlehem. Could that which is essentially false lead to Eternal Truth?

Let us examine the basis of the arrogant claims of Experimental Science. Can it deal with any but the very grossest forms of matter? Can it analyze the fragrance of the violet, and tell us wherein it differs from the aroma of the lily? Can it tell us how different varieties of the rose derive different shades of color from the same soil, even when grafted upon the same stock? Can it show us to what element the flavor of one kind of grape, as distinguished from the rest, is due? But even these are gross forms of matter compared

to others within the range of everyday experience. What is that which on some days, external circumstances being, as far as appreciable, the same or similar, raises our animal spirits, so that we go about our accustomed employments with alacrity and pleasure, while on other days, without any visible reason, we are depressed and melancholy, so that everything seems to drag? Can our chemists solve that enigma for us? Is it due to the presence of chromium or magnesium or molybdenum or tungsten, or some other new-fangled chemical element in the human system? But without putting their science to so severe a test, will they simply tell us whence the diamond derives its brilliancy, and why that brilliancy is affected by the spirits of the wearer?

There is one effect of lunar influence which is still admitted by science. We mean the tides, which are explained on the principle of the attraction of the sun and moon. But they were attributed to the influence of these heavenly bodies long before the theory of attraction of gravitation was put forward. And at the same time more subtle fluids than water, such as the vital fluid in animals and vegetables, were also believed to have their tides, subjected to the influence of the heavenly bodies, but chiefly of the moon, thus:

Such crops as produce above ground, like wheat and other grain, pease, beans, etc., must be sown during the "light" of the moon, that is during the crescent phase from new moon to full moon, but

Such as produce below ground, as potatoes, onions, turnips and all kinds of roots, must be planted while the moon is decreasing, or in the interval from full moon to new moon,—in the "dark of the moon," as it is called.

In planting shrubs, if they are to shoot up straight and tall, and to take little root, set them when the moon is increasing and in an airy sign. The "airy" signs are Aquarius, Gemini and Libra, of which Gemini is the "most noble."

A pomegranate will live only as many years as the moon was days old when it was planted.

Vines, because they should not spread too fast, must be pruned in the wane.

If a pig is killed in the wane of the moon, the pork will waste in frying or boiling.

And finally, each of our readers may put the lunar influence on the vital fluids to an easy test. Cut your finger-nails at different phases of the moon and observe their growth. Your general health, diet, and other circumstances being equal, your nails will grow faster after being cut at new moon than at full moon. To promote the growth of hair, have it cut at the time of new moon.

The seven planets of astrology, that is the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn, have been supposed to exert a special influence on the seven days of the week in the order named, and it is one proof of the antiquity and consistence of astrology that however different the mythological systems in which those planets figured as divinities, their influence as planets was everywhere regarded as identical. India and Egypt, Greece and Scandinavia cast their horoscopes by the same system; but in Egypt, Isis, or the Moon, was the mother of all the gods, while in Scandinavia, the same Moon was of the masculine gender; and in India, Chandra, the Moon, plays an unimportant part as a deity. Among the Greeks and Latins, Jupiter was the father of Mercury; but the northern nations made the God of Plunder, Woden, who was Mercury,

the father of Thor the Thunderer. But, as we have said, however variously personified, the same elemental influences were ascribed to these seven planets by all alike, and the same figures in general denoted the asterisms of the zodiac.

The influence of these planets on the weather is so complicated, owing to the great variety of combinations possible among seven objects arranged in twelve places, that it is pardonable if weather-prophets so often fail in their predictions. It seems to be agreed, however, that Saturn governs the East wind, Jupiter the North, Mars the West and South, Venus the South, and the Sun and Moon the West, while Mercury acts according to his aspect. Moreover, the Fiery signs, Aries, Leo and Sagittarius, move the North, west wind; the Earthy signs, Taurus, Virgo and Capricorn, the South East; the Airy signs, before mentioned, the North East, and the Watery signs, Cancer, Scorpio and Pisces, the Southwest.

Saturn rules all climacterical years; the sun critical days, and the moon the crisis of acute diseases.

At every conjunction, quartile or opposition of Saturn with the sun or moon, the weather is cold, moist and lowering, if no countervailing aspect hinder it.

The conjunction of Jupiter and Saturn produces effects in the mutation of the air many days before and after. In hot and dry signs it produces dryness, increases heat and mitigates cold, but in moist signs it portends rain, and if Saturn be uppermost, many diseases. These planets in opposition, quartile, trine or sextile, portend continuance or settled weather.

"A Saturday moon, if it comes once in seven years, comes too soon." That is, the weather will be bad for the ensuing month.

The labor of making the necessary allowances for the influence of each planet according to its aspect and the sign which it occupies is very great, and most of our would-be weather-prophets are content to found their predictions on the phases of the moon alone, according to the hour at which they occur. Tables for making these predictions are to be found in any of the popular almanacs, and are frequently found to fail, owing, for anything that science can show to the contrary, to a countervailing influence from some other planet or planets; for although the moon alone have more influence upon the weather (the sun influences the *climate* rather than the *weather*) than any one other of the astrologic seven, yet, the influence of three or four combined might weaken or subvert that of the moon.

The year 1877 has been fraught with peculiar horrors and misfortunes. A famine in India—a war of barbarous cruelty between Turkey and Russia—and political and social difficulties in our own country, tending to shake our faith in the stability of the principles upon which our commonwealth rests. Two hundred years ago no one would have been at a loss to foresee and perhaps to mitigate these troubles. The two malefic planets, Saturn and Mars, have been in active co-operation during the whole summer, with a persistence which rarely happens. Passing and repassing, without straying far from each other's neighborhood, they may be observed any evening, glaring with their red eyes upon the tortured earth. On the 27th and 29th of July and the 25th of August they were in conjunction. On the 25th of August and the 21st of September the moon was in conjunction with both, the latter conjunction taking place in almost direct opposition to the sun. On the 18th of October, the moon, entering upon her ascending node, is again

in conjunction with Mars and Saturn, but the fatal companionship is shortly afterwards temporarily dissolved, Mars leaving Saturn behind about an hour on the 26th of the same month. They are again in conjunction, however, on the 3d of November; but a countervailing conjunction of the beneficent planets, Jupiter and Venus, is formed with the moon on the 8th, Venus being at great brilliancy. The new moon of November is accompanied by a shining planetary retinue.

What shall we conclude? That Astrology is not to be rashly condemned. That planetary combinations may furnish some of the many circumstances by which those events which do not depend on human liberty are governed. That in this, pre-eminently, a little knowledge is a dangerous thing; and that to be proficient in astrology would require the labor of a lifetime.

Man knows but little here below,  
And knows that little wrong.

S.

### Ben Jonson.

Among the writers of the Elizabethan age there is none more remarkable and none that contributed more to give the first impulse and stimulus to the cultivation of that class of English literature for which that period is remarkable than Jonson, always called by himself and his contemporaries, and even known to posterity, by the name of Ben Jonson. As a dramatic writer, he ranks, among English poets, second only to Shakespeare, whose contemporary and rival he was. The family to which Jonson belonged was, a generation or so previous to his birth, wealthy and influential, but himself, the posthumous son of a Protestant minister, was destined to experience the rigors of poverty. His father died a month before he was born, and it is generally supposed that his mother afterwards married a bricklayer. It is well known, however, that Jonson himself passed his early days either in making or laying bricks. While young, like many others of his day whose aspirations soared above the sphere in which he lived, he entered the army, during the wars in the Low Countries, where he gained some distinction. This kind of life did not suit his natural inclination; he turned actor, and thence advanced to dramatic writing, to which he devoted himself assiduously during the remainder of his life.

Singularly unfavorable as were his circumstances in early life, his diligence, his perseverance and love of knowledge surmounted every obstacle. He was for some time a pupil at the Westminster School, under the tuition of the celebrated antiquarian William Camden; ultimately he entered the University, but his stay there was of short duration, being somewhat less than a month. About the age of nineteen he had a dispute with a fellow-actor named Spencer, which terminated in a duel, and in which the latter was killed. As a penalty for this, Jonson underwent an imprisonment of two years.

Jonson's first drama—at least the first in merit—is "Every Man in his Humor." It has been supposed that he had written dramas at an earlier date, but that they had failed on the stage. The success which attended the production at the Globe Theatre of "Every Man in his Humor" not only established his reputation but also gave him both plenty of money, a spirit of independence and a hostile disposition, which he not unfrequently manifested towards his rivals. It is said—but with how much truth

it is difficult to determine—that Jonson was indebted to Shakespeare for having his play brought out at the Globe. It is quite possible that such was the case, and we are led to suppose that from this circumstance sprung that mutual friendship which united them so closely.

In the year 1689, Jonson became poet laureate, a position which he filled with admirable success, and one which well suited his poetical genius. One remarkable feature pervades the whole life of Jonson. Whether in the vicissitudes of early life, or in his more brilliant career, he always displayed a strength and firmness of will, an indomitable energy, and a proud self-reliance, being the more remarkable when accompanied by a peculiar want of refinement, and an outspoken freedom in which he freely indulged, whether in praise or blame.

That which seemed in him an arrogance, but in reality was nothing more than the result of his impetuous nature, kept him constantly at variance with his fellow-dramatists. He possessed, however, a natural kindness by which he formed many friends; but he was deficient in that tact and geniality which avoids or conciliates enemies. The varied incidents of his eventful career, especially his weakness in religious matters, furnished many and sufficient subjects for attack. He, at one time, became a convert, but afterwards returned to his primitive belief, whose laws were much less stringent than those of the Catholic Faith. He also despised those who deviated from the classic rule, and such as were not versed in the Greek and Latin languages. Although he had been the recipient of a small annuity from King James, he experienced the rigors of penury no less in his old age than in his youth. But what must have been most painful to a man of his nature, determined, proud and energetic, was the consciousness of the failing of his intellectual powers. He died in the year 1637, being then sixty-seven years of age.

Two of Jonson's plays are tragedies, and are founded on the authentic accounts of the two men whose names they bear. The Fall of Sejanus and the Conspiracy of Cataline were subjects likely to attract his peculiar taste. He has treated each subject with the greatest skill, taking every advantage of the rare opportunity of displaying his eloquence and using his store of classical learning with the greatest judgment. He has applied every hint, every suggestion of the Roman historians; even the manners and customs he follows in the most minute detail. Yet there is something unreal in the characters; nor are the leading personages very fascinating. Both their fate and fall excite horror, never sympathy. In fact all through there is something exhibited in each case equally repulsive and brutal. The sacrifice of the grandchildren of Tiberius to the ambition of Sejanus; the murder of Drusus; the cruel co-operation of his wife Livia, and her subsequent marriage with Sejanus; the seizure and strangling of Sejanus; the fury and rage of the populace; the destruction of his children; the onslaught made by the Emperor on his friends and all those who shared his confidence or enjoyed his favors, are nothing if not horrifying. Nor is this want elsewhere relieved by any pathetic feeling. When Shakespeare, for instance, in his play, introduces King John, as the principal actor, though really a base and cruel tyrant, yet the poet ingeniously introduces the story of Prince Arthur, so full of pathos as to call forth feelings of the greatest tenderness and compassion. In Sejanus, we are scarcely ever relieved from scenes of treachery and cruelty. The murder of the innocent children of Sejanus

and the grief of their outcast mother is in some manner a relief, although it forms no part of the play, as it is merely related, almost at the end, in an eloquent and appropriate speech.

The comedies of Jonson are much more admirable. Except when they are broadly farcical, they are comic, humorous and, at the same time keen satires on vice, hypocrisy, sensuality and avarice. And this perhaps has led to the great defect in his dramatic genius and his inability to produce life-like characters. In many respects, his comedies bear some resemblance to those of his contemporaries. He excels, however, in forming his plots in a manner original. He is never satisfied with arranging his play according to the narrative of a tale, but disposes the incidents to suit the needful circumstances for stage effect. If we allow the coarseness of the time in which he wrote, it may be said that, on the whole, the moral tone of the writings are not objectionable. In some cases, even in his best comedies—the "Alchemist" for instance—he uses expressions extremely coarse. His style is remarkable for clearness, strong sentiment and openness of expression, but always adhering to the boundaries of right and wrong; never vulgar or commonplace; nor is it deficient in ease and simplicity, though it has an air of deliberation not perceptible in the writings of Shakespeare or other distinguished men of that age. Schlegel says that his productions cost him much labor, and, what is still more unfortunate, it is "a labor to read them." "They resemble," he says, "solid and regular edifices, before which, however, the clumsy scaffolding still remains, to interrupt and prevent us from viewing the architecture with ease, and receiving from it harmonious impressions."

There are four of Jonson's comedies that deserve particular mention. "Every Man in his Humor," the "Alchemist," the "Epicaene, or the Silent Woman," and "Volpone or the Fox"; also the "Poetaster." "Volpone" is an excellent specimen of Jonson's plays. The story is concerning a wealthy Venetian who led a very licentious life. To a man possessing enormous wealth; having no heir, indulging in every sensual gratification, flatterers and hangers-on are never wanting. The spirit of the play is expressed when at the outset he perceives the motives by which they were actuated. He feigns a serious illness in order to see how they would act after his death, and trembling as if he were, in fact, on the point of death, Volpone soliloquizes thus:—

"What should I do

But cocker up my genius, and live free  
To all delights my fortune calls me to?  
I have no wife, no parent, child, ally  
To give my substance to; but whom I make  
Must be my heir; and this makes men observe me;  
This draws new clients daily to my house,  
Women and men, of every sex and age,  
That bring me presents, send me plate, coin, jewels,  
With hope that when I die [which they expect  
Each greedy minute] it shall then return  
Tenfold upon them; whilst some covetous,  
Above the rest, seek to engross the whole,  
And counterwork the one unto the other,  
Contend in fight, as they would seem in loves;  
All which I suffer, playing with their hopes,  
And am content to coin them into profit,  
And look upon their kindness, and take more,  
And look on that; still bearing them in hand,  
Letting the cherry knock against their lips,  
And draw it by their mouths, and back again."

The competition between the flatterers is the most degraded and servile; the tricks and schemes of Volpone's parasites, the violent and brutal attempt of Volpone to gratify his unruly passions, the base conspiracy of these to convict the innocent, and the final exposure and punishment of the guilty, form the subject-matter of the play.

There is one class of dramatic composition in which he has no rival. A great part of his duty as poet laureate was to compose a number of masks or entertainments so popular at the time. In these entertainments the ladies and gentlemen of the court or other persons took part. The plots and characters were taken from classical or fairy mythology. The stage was filled with the most gorgeous scenery. Such pieces found for Jonson an opportunity of exercising his inexhaustible invention and poetical power, and indulging in delicate flattery, and also for the judicious use and application of his store of learning, of which he had been so proud. They are among the most pleasing of his works.

M. P.

### The Vision of Saint Romuald.

The vision of Saint Romuald, a tableau painted on cloth by Andrea Sacchi, has been reproduced five or six times. The Church of Saint Romuald in Rome possessed it first afterwards the Louvre, and the Vatican.

This composition pictures to us one of the most remarkable episodes of the life of Saint Romuald, the founder of the Order of the Camaldulians. The painter has chosen the moment when the Saint relates his vision to his friends. Having fallen asleep in a field, he saw a ladder which, like that of Jacob, reached from the earth up to heaven, and on which he saw religious ascending. Maldoli, the gentleman to whom the field belonged, with all the buildings thereon, having had a similar vision, gave the property to Romuald, who then founded the Order, which he called "Casa Maldoli," whence came the name the Camaldulians. But apart from the legend, the work of Sacchi, before coming to Paris, was considered as one of the four most precious tableaux of Rome. Still it did not fail to lose the high reputation which the school of Sacchi had given it: sentiment, expression, style, all, it seems, is far inferior to the painting of the French Lesueur. The delicate side in the vision of Romuald was, to loosely represent on a clear background all the figures of the monks, dressed in white. The shade, which the tree gives, breaking the uniformity of the colors and of the costumes, permitted the artist to easily overcome this difficulty.

Saint Romuald was from Ravenna, in Italy, and from an illustrious family. The Casa Maldoli, or the Campo Maldoli, was a dreadful solitude in the Apennines, near Arezzo. It is there that in 1009 Saint Romuald founded his celebrated Order. Before the French Revolution the Camaldulians had a congregation at Gros Bois, near Paris, and five or six others in different provinces of France.

### Scientific Notes.

—The Lavoisier medal of the French Society for the Encouragement of Industry, which is seldom awarded, has been given this year to Walter Weldon for progress made in his manufacture of bleaching powder.

—It is stated that the newly discovered satellites of Mars may be seen by the aid of a common mirror. Take a clear looking-glass, stand in a dark room, and through



the open window reflect Mars in it, and the satellites are plainly visible.

—According to the Suffolk (Va.) *Herald*, very erroneous notions prevail regarding the Dismal Swamp. It is not dismal, neither is it a swamp, and it is so salubrious that the *Herald* thinks it ought to be called "the great American Sanitarium."

—M. Recordon of Geneva has invented a machine by which blind people can write at once in characters meant for their blind brethren, and in ordinary letters legible with the eyes. A writer in a Paris paper says that he saw it in operation; and a few phrases which he himself wrote with it, without any preparatory study, were deciphered immediately with surprising rapidity.

—A Welsh engineer has invented an engine of warfare which consists of a cannon so arranged as to discharge a sharp sword blade crosswise in the direction of the enemy, the knife being so poised in its course through the air as to cover the whole space in a longitudinal direction described by the blade itself. An 8 inch ball would carry a sword 14 feet in length 600 yards, mowing down every obstacle in its path.

—The Berlin and Mayence cable is the first long subterranean cable that has been laid down. In 1848 Germany laid down a wire between Berlin and Cologne, but this proved a total failure. The process of manufacturing gutta-percha and making cables was then imperfect. The result was that after a few weeks the faults multiplied to such an extent that correspondence became impossible. This created a prejudice against subterranean telegraphy, and more than twenty-five years elapsed before an underground cable on a large scale could be projected.

—A monk of the Benedictine monastery at Raigern, between Brunn and Vienna, has completed a mechanical curiosity in the shape of a self-moving terrestrial globe, 1.4 metres in diameter. A combination of wheels gives it a motion similar to that of the earth, and when once set going it will revolve for three weeks. At the north pole of the axis are dial plates, on which the days, months, etc., are indicated, and over these is a smaller globe, by means of which the motion of a planet round the sun is exhibited. The larger globe set the smaller one in motion by the agency of twelve wheels. The construction of the mechanism took more than ten years' patient application, and was only completed after numerous experiments. As regards geographical details, the map of the globe is carefully drawn, and shows all the latest discoveries. The steamer routes, railway and telegraph lines, the heights of mountains, and the depths of the ocean are all distinctly shown. The maker of the globe is a self-taught mechanic and artist, who, during the past thirty years, has adorned the monastery with numerous examples of his skill and ingenuity.

#### Art, Music and Literature.

—Mme. Schliemann has written an essay on "Beauty in Greek Life."

—Mr. John McIntosh has written a "History of the Civilization of Scotland," in five volumes.

—More than one hundred thousand copies of "Helen's Babies" have been sold in Great Britain.

—The posthumous work of Robert Houdin, "Magie et Physique Amusante," has appeared in Paris.

—Mr. Sutherland Menzies has in press in London his new "History of Europe in the Middle Ages."

—The second folio of Shakespeare's plays, 1632, brought only £33 10s. at a London auction last month.

—Paul Heyse, the German lyricist and romancer, has collected his recent verses under the title of "Sketch-Book."

—Dr. Schliemann's "Excavations at Mycenæ" will appear in English, French, and German simultaneously, early in the fall.

—The collection of John Locke's papers, recently brought to light, contains about two hundred and fifty documents in his own handwriting.

—The Imperial Library of Russia, at St. Petersburg, ac-

quired 25,415 volumes during the last year, and stands in need of a larger building.

—The English libretto of "A Summer Night's Dream," a romance opera in three acts, music by Ambroise Thomas, was written by Myron A. Cooney, the business manager of the Hess Opera company.

—The extraordinary value placed on Turner's drawings was illustrated at a late London auction, where the smallest vignettes from his pencil brought \$2,000 each, and a landscape drawing, entitled "Coventry," brought \$5,405.

—The restoration of Strasburg Cathedral will soon be completed. Fourteen statues of emperors and kings who have ruled that part of Germany, from King Pepin down to Henry IV, have been added to the sculptural embellishments.

—Miss Taylor, the author of "Tyborne," "Known Too Late," and other stories, is now Rev. Mother Magdalen, superioress of a band of poor devoted Sisters in England and Ireland, who earn their own bread and find time besides to help the poor.

—Jules Verne's new story is called "Hector Servadac," Servadac being *cadavres* spelled backward. It treats, to judge from the first chapters, of the conditions of life in a satellite of this earth, where (somewhat inartistically) human powers are conserved, though terrestrial laws are suspended or altered.

—Mr. William Young, the ex-editor of *The Albion*, who translated so well Beranger's "Roi d'Yvetot" and "Conscrits, au pas," and so ardently aspired to render in fit English such poems as "Le Bonheur," of Beranger, and De Musset's "Julie," recalls himself to the American reader by his promise of a version in heroic blank verse of Mme. de Stael's "Corinne."

—The Rev. Father Bottalla, S. J., Professor of Theology at Poitiers, has been favored with a brief from the Sovereign Pontiff, in which the Holy Father acknowledges, with thanks, the receipt of a copy of F. Bottalla's work on the "Infallibility of the Pope in the Church, and in his relations with the State." In conclusion the Pope blesses F. Bottalla and his labors in the cause of religion.

—Mr. Alfred Austin, of a Catholic stock, educated in Catholic schools, and author of many beautiful poems worthy of any Catholic poet, has lately published, "Letzko, the Bastard, a tale of Polish Grief." It is a vigorous imitation of Byron, and as like "Mazeppa" as could have been expected. It will rejoice the hearts of haters of Russia; and if the Sultan has time to attend to trifles, he ought to be moved to send Mr. Austin a decoration.

—We regret to hear the report of the death of Mr. Justin McCarthy, whose name, as a distinguished literary man, has become familiar on both sides of the Atlantic. He was a graceful, versatile, and engaging writer, turning every subject he treated to interest, even apart from his political and religious bias. His sketch of Cardinal Manning was one of the most fair and discriminating of the many written on the distinguished Prelate of Westminster.

—The Art Club of Boston is described by James Jackson Jarves in the *Independent* as an attempt "to win the love and confidence of society." It established itself in commodious quarters, facing the Common. A series of well-lighted galleries were built, and a portion of the building converted into convenient studios, sufficient to make it a headquarters of artists. There are now about six hundred members, chosen by ballot from artists, the learned professions, men of business and cultivated leisure. Besides its exhibitions, it has meetings for reading of essays and for discussions, and is collecting a library and forming a cabinet of art.

—It is known that "Robert le Diable" was originally written as an "opera comique"—that is, an opera with spoken dialogue, instead of recitative,—and was subsequently remodelled by Scribe and Meyerbeer as a grand opera. All trace of the original form of the libretto has long since been lost; but at a recent sale of autographs in Paris this interesting manuscript has been recovered. Though only a copy, there can be no doubt as to its authenticity, for it contains notes by Scribe, and even some entire scenes in his handwriting; Meyerbeer has also added frequent marginal observations. The manuscript has been

purchased by the firm of Brandus, the publishers of "Robert le Diable."

—A correspondent writes: "Liszt does not give regular lessons, but he is ever ready to offer intermittent counsel, and this for the pure love of art. You must not hint at a fee, or there will be a discord in his soul which all the skill of his fingers will hardly charm away. He takes to you, or the reverse, at first sight, or, rather, at first hearing, for after he has glanced over your letter of introduction, he asks you to play something by way of seeing of what stuff you are made. According to the result, he either talks music to you or talks about the weather. If he does the first, be sure he thinks there is hope in your playing, and wishes you to come again; if he says that it is a fine day, beware how you darken his doors any more."

—Loo Ming Yan, of Deaver, has a complete Chinese dictionary in two parts—Chinese and English, and English and Chinese—called "Ying A Tsap Ts'um," and containing in all fourteen hundred pages. It appears from a perusal thereof that when a Chinaman wants to say China he says Choonkwok; Russia is Ngoloseekwok, and Turkey Thoo-yekkikwok, and America Pakkikwok. London is a nice word—Yingwokkingsing. But Lisbon is the longer word, as it contains twenty-one letters—Saeyeingkwokkingsing. Their own Peking is Pikking, our orthography of that word having evidently been gathered from theirs. Sui means water. When a man goes to a saloon, he goes to chakoon, and when he is anxious to call upon his uncle he calls upon his tongpie. Tin means lightning, referring of course to our expression, sheet-lightning.

—One of the last and not least useful of the works of the late Monsignor Nardi was the compilation of a series of short tracts on Christian doctrines, but his untimely death prevented the completion of the undertaking. He intended to write, for the first series, tracts on God, Man, Revelation, Scripture and Tradition, Mysteries, Miracles, and Prophecies, Jesus Christ, the Primacy of the Pope, Sacraments, Eucharist, Confession, Liturgy, the Worship of Saints. Five tracts only were written by Mgr. Nardi, embracing nine of the subjects above mentioned. The series has been completed by Monsignor Pietro Rota, Bishop of Mantua, and the series has been printed in a volume of 260 pages. The style of the Bishop of Mantua is different from that of Mgr. Nardi, being more severe and grave and diffuse. In all these tracts the references to Sacred Scripture are most numerous, and the arguments are easy to be apprehended by the simplest understandings. The collected works of Mgr. Nardi are about to be reprinted and published in a series of volumes.

—The Internationale Mozartstiftung (International Mozart foundation) are preparing for a musical festival at Salzburg, the birthplace of Mozart, to be held during the last two weeks of next month. The concerts, by permission of the government authorities, are to be given at the "Aula Academica" in the theatre belonging to which more than two centuries ago sacred and secular plays used to be presented by the students. At one of these, when less than six years old, it is on record that Mozart himself assisted. Thus a particular interest is attached to the building. Herr Dessoff, from Vienna, has undertaken the post of musical director, and many of the most distinguished artists belonging to the orchestra of the Imperial opera-house have volunteered their aid. The festival, which is to last three days, offers other attractions besides the evening and morning concerts in the Aula, the character of which, the Alpine town itself, and its enchanting vicinities, so beloved of tourists, will readily be anticipated. It is in contemplation to make this Salzburg festival permanent, and thus afford a periodical place of meeting in Mozart's birthplace for all musicians and amateurs who hold his memory in affection.

—Apropos of the prizes for poetry lately given by the French Academy, a French paper gives a list of the pensions received by poets during the reign of Louis XIV, from which it appears that the literary recipients of royal bounty then enjoyed the advantage of critical estimates of their work, given upon the most august authority. In a list of pensions and gratuities drawn up in 1669 by order of the King, the following entries appear: "To the Sieur Racine, French poet, 800 livres: to the Sieur Boyer, excel-

lent French poet, 800 livres; to the Sieur Corneille, junior, good French dramatic poet, 1,000 livres; to the Sieur Abbé Cotin, French poet and orator, 1,200 livres; to the Sieur Molière, excellent comic poet, 1,000 livres; to the Sieur Menage, excellent for the criticism of pieces, 2,000 livres; to the Sieur Pierre Corneille, first dramatic poet in the world, 2,000 livres; to the Sieur Chapelain, the greatest French poet who has ever lived, and of the most solid judgment, 3,000 livres." It was as well that Chapelain received a substantial reward from a contemporary judge, since posterity has not endorsed the verdict passed upon him in such decided terms by the Grand Mounarque.

—The *Missa "Septimi Toni,"* was written in 1859, when the composer, Dr. Franz Witt, was laboring as a parish priest in a secluded Bavarian village, having for the time given up all his musical plans. One day a college friend paid him a visit, to tell him that a church in the neighborhood was about to be consecrated; that the Bishop of Ratisbon was in favor of the Palestrina style; and that if he (Dr. W.) would write a Mass in this style it would be sung on the occasion. The Mass was accordingly written, and sung at the consecration by about ten singers, led by the composer. Three weeks afterwards he was appointed teacher of Gregorian, etc., in the Bishop's Seminary at Ratisbon, and from this period dates his remarkable career. The Mass was originally for four men's voices, but it has gained such a good reputation that it has been thought advisable to make it available for other combinations of voices. It is, as the composer says in his preface, so simple in its construction that anyone clearly understanding that the words must be distinctly heard, and that all must be sound, dignified and devotional, cannot err as regards time and execution generally. In the edition for four voices the organ is *obligato* in part of the *Credo*; elsewhere it is silent or *ad libitum*. It seems to us that this is an awe-inspiring Mass, with its gentle melodies and majestic harmonies built upon the solemn old Church mode. It is not exactly easy, but those who take the pains to learn it will never regret the extra trouble; and they will certainly serve art as well as the Church.

—Admitting an average price of 150 francs for every square metre, the total value of the soil of Paris would be 11 milliards (or billions) and seven hundred and three millions of francs—or, in ciphers, 11,703,000,000, a franc being about 20 cts. of our money. This sum would amount to two billions five hundred and forty millions and six hundred thousand dollars (\$2,540,600,000).

—The philologists may take a back seat, with all their schemes about improving or reforming our English language. A youth of barely 24 years has invented a universal language—no less—"for all nations of the world," his claim reads. It is not like Stephen Pearl Andrews' "Alwato," which few men, considering the prevalent shortness of life, will ever look into seriously enough to see whether or not it has any merits. This is a sort of language that one may learn to read in four weeks and speak in three months. It consists of twenty-four sounds, with a letter for each; no sounds are used except such as most nations have in common; the difficult consonants are omitted—no German *ch*, no English *th*, no Slavonic *cz*. Every letter is pronounced exactly so; there are no irregularities and no exceptions. Passing to words, there will be no declensions, all relations of case to be expressed by prepositions; plurals are made by adding *s*. There are three genders,—masculine, feminine, and neuter. There is but one conjugation of verbs, and tenses are largely formed by auxiliaries. All substantives and verbs and adjectives are unchangeable; comparison is made by modifying words. The roots of this absolute language are drawn from all languages, but particularly from the Latin. To exemplify one run of words: Fortun, to be fortunate; fortun, a fortunate man; fortuna, a fortunate woman; fortune, a or the fortune; fortun, fortunate. Few words of this language will have more than three syllables, most will not exceed two. There is no rule where to put any component of a sentence, but every one who writes the "universal language" can use its words according to the order of his own. This scheme is the invention of Julius Bordollo, of Philadelphia, who, through the columns of the *Universe*, a new journal of that city, asks co-operation.—*Exchange*.

# Notre Dame Scholastic.

Notre Dame, September 8, 1877.

The attention of the Alumni of the University of Notre Dame, Ind., and of others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the ELEVENTH year of its existence, greatly improved, and with a larger circulation than at the commencement of any former year.

THE NOTRE DAME SCHOLASTIC contains:

Choice Poetry, Essays, and the current Art, Musical and Literary Gossip of the day.

Editorials on questions of the day, as well as on subjects connected with the University of Notre Dame.

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All the weekly local news of the University, including the names of those who have distinguished themselves during the week by their excellence in class and by their general good conduct.

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## Discipline.

In younger days we have read both Hobbs and Smith and Rousseau and Hume; we have heard of social compacts and mutual agreements and free concessions and unanimous appointments, and a score of other things of similar importance or insignificance, all intended to form or explain the formation of society. We are not a philosopher, and what is more we don't care to be considered one. Our doctrine is that men should, nay, must, live in society. In that society we must have authority. That authority supposes submission, and from these two as causes we have order, right, happiness and justice as the result.

If this be social philosophy, be it so; if not, it can't be helped so far as we are concerned. It is as far as we can go in philosophy. The development of these ideas sets forth all the necessity and beauties of social organization. To object to these principles is not to understand one's own nature, upset society, and oppose one's wisdom to that of God Himself.

Divided as mankind is into superiors and inferiors, the necessity of this distinction once admitted, the next thing to examine is the duties of each. If to be a superior, no matter what his peculiar title, meant nothing else than to command at random, display power and wield authority according to the dictates of simple caprice, then many rulers, instead of being regarded as they now perhaps justly are, as a reproach to human reason, would be clothed in all the glory of sages. But the reality is that recklessness untempered by charity or affection and uncontrolled by law, should never enter into the mind of the man in power. There is no art more difficult than that of commanding. It is one which cannot be acquired. Like the divine spark which distinguishes the man of genius in other branches, it must come from Heaven. The ruler is a father. The authority which he uses is not his own. Those whom he

commands, though subject to him, are far less his inferiors than his children. The perfect family on earth, next to heaven, is the model of the perfect society. The care, the solicitude, the watching, the prudence which bring forth success are the portion of the front girl with authority. When the man who rules governs to appearances with the least show of power, which he does when he practices the virtues of his position, then he governs best. Reason guides his words, caution, affection and a heartfelt sense of duty his actions. His will pervades society as like the atmosphere. He never grows by lapse of years into a false conceit of self-importance, nor degenerates into a doting tyrant, his wisdom, virtue and devotedness increasing with his days. He has a great, a noble, a godlike duty to perform, and his recompense in heaven, nay, on earth, is commensurate with his merits. The good ruler is less feared than loved.

But for the great mass of the world, the most important thing to be considered is the duties of the governed. The pride of men, and the exalted ideas which they generally cherish of their own wisdom and capacity, exposes them to all those vices and excesses which have so often proved the ruin of states and the demoralization of the human family. Mankind in general, considered in a social sense, require to be guided, to be instructed and to be corrected. In the family they fall beneath the influence of the parent; in the school they must trust to their master; in the army to their captain, and in the state to the Government; but in all cases they must look to those above them for guidance and for wisdom in the direction of their conduct, else they act as those unwise. All authority comes from the Almighty, and hence should command respect. It is a manifestation in second causes of the Divine will, and should be obeyed. It is the institution of the wisdom of God established for our good, and should therefore be loved. The just man, then, feels not the weight of the law. It is the vice of the human heart that makes authority irksome. When disorders do occur in society, it is to this source they can invariably be traced. Tyranny brings revolution, and insubordination brings forth tyranny. The abuse of power and corruption of the Bourbons gives rise to the Revolution. A patient and chivalrous nation bears, until forbearance can scarce deserve our praise. Crushed, and downtrodden, it at last bursts its bonds, lifts aloft its giant limbs and in its frenzy deals to corrupt potentates the wild justice of revenge. But when the storm subsides, and the demon of disorder has done its worst, and no man knows or respects authority, then arises a tyranny more dire, dreadful, calamitous and enduring than that which revolution had cloven to the earth. What secures the peace, prosperity, happiness and progress of the human family is well organized society, where all practice with equal care the virtues and fulfil the duties of their station—the governor, by his wisdom, his prudence, his kindness and his firmness; the governed, by their docility, their confidence, and their affection.

## The Cecilians' New Departure.

The St. Cecilia Philomathean Association, the oldest and most enterprising Society in the Junior Department, has decided on giving a new feature to their weekly reunions, and one which we heartily approve. The Association is now divided into four branches—viz.: the Literary, His-



torical, Dramatic and Musical branches, each of which receives special attention. Last June Prof. Lyons, the energetic President of the Society, surprised his young friends by purchasing a magnificent Burdett organ to be used at the regular meetings of the Association and in the preparation of the musical and dramatic entertainments to be given during the year. Now he intends to enliven their reunions by magic lantern readings, and is already making arrangements for purchasing a large collection of slides, embracing transparencies of places of interest, especially places of historic note, in all parts of the world: transparencies of the celebrated cities, cathedrals, public buildings, museums and art-galleries of Europe; transparencies of paintings, statuary, etc., etc. We are sure the many friends of Prof. Lyons will gladly assist him in carrying out this idea, for it is certainly a most excellent one. Nothing is more interesting or instructive to the young than to give them visible representations of what they read or speak about, and nothing except travel and special study so effectually tends to refine the taste as enlarged stereoscopic views of the great works of art, of the beautiful scenery, etc., of all parts of the world, which photography has put within the reach of all. Hence we rejoice in this new departure of the Cecilians, and hope their many friends, as well as those of their esteemed President, will give them all the encouragement they need to make it in every respect successful.

#### An Appeal from Lady Georgiana Fullerton.

The following letter, addressed to the Editor of the *Ave Maria* by Lady Georgiana Fullerton, we commend to the attention of our readers, hoping that they may be induced to contribute to the good work to which it calls attention. Contributions should be given to Rev. Father Hudson, who will forward them to Lady Fullerton with the names of the contributors.

LONDON, 27 Chapel Street, Park Lane, W.,  
June 1st, 1877.

REV. FATHER: Alongside of many drawbacks, there is one advantage in writing books. It sometimes obtains for an author unknown friends, who feel kindly towards one who has ever succeeded in interesting or amusing them. This is especially the case with Catholic writers, so strong is the bond of sympathy between them and their readers. I often feel this when I read the pages of the "AVE MARIA." My heart beats at the thoughts of that glorious identity of faith and thought which reigns between us and our brethren in the New World.

I know that my name is not unknown amongst the Catholics of America, and I have indeed had proofs that I possess unknown friends on the other side of the Atlantic whom I shall never see on earth, but hope to meet in heaven. I would fain ask a favor at their hands in return for any little amount of pleasure my books may have given them. It seems a commonplace one, but there is an interest involved in it very dear to my heart. I would beg of them to help me to raise funds for the building near London of a Novitiate for a very humble, poor, hard-working Religious Order, supporting itself by its own labor, the idea which had been long in my mind when I imparted it to a friend whose name is also known to your readers. I speak of the "Author of Tyborne" and other charming works. For her this idea grew into a desire, and the desire into a vocation. We had heard of an Institute founded in Poland by a pious layman some forty years ago, in the midst of the persecutions which have afflicted that country. Miss Taylor (now Rev. Mother Magdalen), whose works of charity amongst the poor in London had kept pace with her literary labors, determined to visit the convents of the Order, and undertook a very arduous journey

for this purpose. She came back convinced that with some modifications it would answer our object at home.

With one or two companions she began the work, and God has prospered it. In eight years seven houses have been founded in England and Ireland—houses that cost nothing to priests and missionaries—filled with Sisters who earn their own bread and still find time to help the poor. I am now getting old, and I should like before I die to see a Novitiate built whence these Sisters would go to make small foundations wherever they were asked for, and a large laundry attached to it as a means of support. This is the more necessary that in the course of events Providence has thrown on this hardworking and poor Community an unexpected burthen. The Religious Houses of their Order in Poland have been ruthlessly dispersed, their property confiscated, and many of these poor nuns thrown on the world without shelter. Mother Magdalen, who had been received eight years ago at their Convent as a weary traveller and a secular, has now offered a refuge to some of them in her English Congregation. This act of generous hospitality has heavily taxed the slender resources of the poor Community, and increases the necessity of a larger Mother House than it possesses as yet.

This is the little history of my appeal. I promise to all those who will help me a share in the prayers and good works of the Community.

Will you kindly insert this letter in your admirable journal, and let it take the chance of meeting the eyes of some of the unknown friends I may have amongst your readers? and will you kindly undertake to receive subscriptions and donations?

I remain, Rev. Father, sincerely yours,

GEORGIANA FULLERTON.

#### The Communism of Reform.

There is a danger more potent than drawn swords ever menacing the existence of Republican Government—of Free Institutions—a danger insidious as it is powerful for evil. It comes not with the flare of trumpets, the glittering array of armed men and the glorious pomp of war, but like a thief it comes unannounced to steal or destroy men's liberties. Its very name is a deception, cunningly devised to cloak its real purpose. People who do not think are prone to applaud "catch-words," and follow the lead of scheming, ambitious men who use their toil-worn bodies for stepping-stones whereby they mount fortune's ladder. Reform! the most abstruse, empty, unreal word ever introduced into a nation's politics! Will foolish men ever stop their senseless shouts long enough to consider what is the bauble they would have, and how remote it is from that for which they cry? Ask the loudest bawler in the unthinking throng that spreads its leagues from Maine to Oregon what would he reform, and his answer will be—*Everything*.

Aye! there is the true danger, there the one word which convicts the speaker. It is the development of socialistic and agrarian teaching now known by the word communism, a term which cannot be spoken without a shudder of horror, as the black phantom tableau of terrors arises in the memory—a panorama of hideous sights, of fiends incarnate drinking human blood, of ruined shrines, desecrated altars, anguish, desolation and death. It arises in our fair Republic as a cloud emerges from the horizon. At first there is only a little wave, scarcely darker than the deep blue background; anon it rises till its outline is easily traced along the line of vision; presently it grows deeper and more dense, emitting sharp, angry flashes and approaching with terrible swiftness. As it comes nearer it sweeps around to the right and to the left, darkening the heavens, filling the air with strange oppressive vapors, crashing its thunder-

heads against the impenetrable walls of black, and at last swooping down with an appalling crash, bearing the sublimity of strength in its progress and leaving only illimitable ruin in its pathway.

The eighteenth century closed upon a scene like this. But socialism cannot rule, it cannot maintain itself, it cannot build, it cannot set the busy wheels of industry in motion; it can only destroy. In France it found a temporary master in the brilliant genius of Napoleon. Broadcast over the world, its exiled leaders sowed the evil seed of hatred, and mockery of God and man. In our fair land it found a fruitful soil and a propitious climate. Liberalism, Indifference, Rationalism, Free-thinking, Infidelism, and the thousand other "isms" that attest man's estrangement from God and his shallow pretense of absolute freedom, gave the new theory a hearty welcome. It gained a foothold and has made rapid progress. Man's extremity is its opportunity. Men do not readily accept new doctrines in times of prosperity and happiness. In times of social and financial distress they seek relief from trouble, and usually accept that which appears easiest and most tangible without regard to its danger or deformity. Hence the rapid spread of Communism with all its baleful influences in the last few years. Cloaked beneath the disguise of "Labor Unions," this worst and most vindictive foe of labor has made its home in every city and hamlet in our land. Secrecy is its strongest barrier of defence, lawlessness and disregard of God its most prominent attribute.

How lustily does this hydra-headed monster shout reform! Would it make better that which it seeks to change? Reform—to form again—to mould anew—can it accomplish this? has it ever done anything but tear down? is not iconoclasm, in every sense, its only object? Turn to the darkest pages of the world's history, and let them answer for the past. The Church of Christ has always taught that man can do nothing without God. She has ever taught the eternal principles of true freedom the cheerful and ready obedience to rightly constituted authority. Without authority, without obedience, without God there can be no security, no stability, no strength, and consequently no government. Communism sweeps all these aside, defies and blasphemes God while it rears a hideous object of worship which it denominates Reason and Liberty, but which bears the impress of its own true name—Devil. With the advent of that vicious doctrine that man's conscience is his only infallible guide came this dangerous foe to society. Wherever that idea has progressed there has socialism followed. It appeals to passion, to all that is vile and ignoble in man. It arrays class against class, man against his fellow-man. It bears the curse of Cain upon its banner, and exults in the demonism its teaching develops. Roll back the tide of ages and behold its origin on the sunburnt plains of Asia. There was Abel, a man who feared God and followed the Divine Law. Cain, his brother, envied him, and in the malice and rancor of his evil heart raised his hand and slew him. That mute, dead face upturned to heaven, brought down a curse upon his murderer, whose vile life no man could take. The curse was entailed to his descendants, and becomes a perpetual sign of God's hatred of sin, while it typifies the undying envy with which depraved humanity regards the triumph of the individual. Ages have fled, men have risen and passed again into oblivion, empires and republics have swept one another out of time, and still the spirit of Communism—envy—remains to cloud

society with its curse. It can only die with the destruction of man, and pass into oblivion with the last of earth's children. Out of evil good cannot come. Communism is essentially evil: its origin is evil; its teaching, envy and hatred; its boasted reform a mockery, a living lie; its tendency the subversion of order and law—the destruction of society. Innumerable of its deluded followers know nothing of its real meaning. They are earnest and sincere in their desire to better their condition, but would shudder to read even the awful scenes of bloodshed and rapine that have followed the torch of this demon in the ages gone by. Reforms, when the necessity for them exists, are desirable, but not the Communism of the modern socialist.

T. A. D.

### Personal.

—Millner Watts, of '68, is doing well at Corallles, Oregon.

—W. O'Donnell (Commercial), of '68, is prospering in Clinton, Iowa.

—Albert Buecher (Commercial), of '75, is studying pharmacy in Philadelphia, Pa.

—M. J. Skilling, M. D., of '69, has an extensive practice in South Philadelphia, Pa.

—Joseph Murphy, an old contributor to the *SCHOLASTIC*, is proof-reader on the *Philadelphia Times*.

Rev. M. O'Reilly, of '59, came over from Valparaiso on Tuesday last. He is in the best of health.

—F. W. Raymond (Commercial), of '73, is with McLandburgh & Co., 90 La Salle St., Chicago, Ill.

—Bro. Theogene opened his school at St. Patrick's, South Bend, with a large number of intelligent pupils.

—Hon. John Gibbons, of '63, visited Notre Dame last Monday. Mr. Gibbons has a large law practice at Keokuk, Iowa.

—Bro. Norbert, for the past six years Prefect at Notre Dame, has gone to Watertown, Wis., where he will fill a similar office.

—Rev. F. O'Sullivan, of '57, came over to see us from Laporte on Wednesday. Father Noll of Elkhart, dropt in on us on Monday.

—Thomas Hooley (Commercial), of '73, has returned from Brooklyn to Chicago, and is stopping with his parents at the Tremont House.

—Mr. F. G. Brown, Superintendent of the W. U. Telegraph Company in South Bend, paid us a visit lately. Mr. Brown is an excellent gentleman.

—Prof. Lyons dropped in to see us Saturday. He is looking well for a man who has just returned from St. Louis. He hasn't reached Waukesha yet, but is bound to make it.—*South Bend Herald*.

—Mr. Howland (Commercial), of '65, was married to Miss Carrie Davenport, of Elkhart, on the 7th of August. Success to the newly married pair, and may they be happy at their new residence at Denver, Col.

—Rev. P. P. Cooney, C. S. C., of Notre Dame, Indiana, was in the city last week. He preached an eloquent sermon at the Cathedral on Sunday. Father Cooney, as chaplain, was with Gen. Rosecrans' army in some of its hardest fought battles, during the late war.—*Catholic Columbian*.

—We were pleased to see Rev. John F. Lang, of Chesterton, Ind., last Monday. We are glad to learn that Father Lang is recovering from his recent severe attack of illness and trust that he may soon be as well as ever. He came to Notre Dame with his cousin, Jesse J. Houck, of Corallles, Oregon, who will remain with us through the year.

—We are sorry to announce that we lose Rev. Father O'Connell, for many years a Professor here. Father O'Connell goes to Watertown, Wis., where he takes the position of Prefect of Studies in the college there. We

wish him every success, and know that he will give abundant satisfaction in directing the studies of all who attend class at that institution.

—We had the pleasure of a visit from the Hon. John Gibbons ('68), of Keokuk, Iowa, on Tuesday last, who accompanied a nephew to the College. Mr. Gibbons was on the editorial corps of the SCHOLASTIC during his college days, and it is needless to say that he still takes an interest in its welfare. We hope to have the pleasure of seeing him often at Notre Dame.

—Rt. Rev. Dr. Dwenger, of Fort Wayne, spent several days with us last week. He is in the enjoyment of good health and his presence added a new pleasure to all at Notre Dame. Our worthy Bishop was accompanied by Dr. Miller, of Carthagen, a most estimable and learned man, who made himself a favorite with all here. We were pleased to see at the same time Rev. Fathers O'Sullivan, of Laporte, and Noll, of Elkhart.

—Among our late visitors were: Dr. and Mrs. Anderson, Fort Wayne, Ind.; Sanford R. Claggitt, Lexington, Ill.; Ernest Kitz, Indianapolis, Ind.; J. H. Stewart, Indianapolis, Ind.; T. Keenan, Lindsay, Canada; W. H. Hafner, Chicago; K. G. Schmidt, Chicago; Thos. Nelson, Chicago; J. Garrick, Chicago; L. L. Watson, Vincennes; Mrs. Pennington, New Orleans; Mrs. Rogers, Mt. Vernon, Ohio; Mr. Coghlin, Toledo; Mr. and the Misses Brown, Grand Rapids, Mich.

—We are pleased to learn that Miss E. A. Starr has returned from her vacation trip to the neighboring Institution of learning, St. Mary's Academy, where she has again entered upon those duties so congenial to her taste. By her great enthusiasm for art and her admirable instructions she has succeeded in educating within a number of years past many able teachers who can attest her skill as an instructor in drawing and painting. Miss Starr has also quite a reputation as an author, and we congratulate the directors of St. Mary's Academy on having again secured her services.

—*The Leaf*, a weekly journal published in Chicago, has the following item of interest: "Mr. William Hoynes, of this city, an able editor, a well-read lawyer, a fine classic scholar, a brave soldier, a genial companion, and withal, a perfect gentleman, has received the *ad eundem* degree of "Master of Arts" at the Commencement of the University of Notre Dame, Ind. We are delighted to hear it. The Venerable Faculty has shown an excellent discretion in this matter, for which we honor them. We first met Will Hoynes, Esq., M. A., while both were employed on the staff of Pomeroy's *Democrat*, and hitherto have discovered but two flecks in the mirror of his life. One fleck is that he does not use the fragrant. The other, that he is not an admirer of the fair. We trust time will remedy both defects. In his well-deserved honors our young friend has our hearty congratulations. May he live long and prosper!"

### Obituary.

#### DEATH OF P. H. SKAHILL.

It is with feelings of regret we received intelligence of the sudden demise of this estimable young gentleman, which took place on Thursday, August 23d, at Cascade, Iowa, where he had been spending his vacation. Mr. Skahill attended class at the College for several years, and by his amiable manners and goodness of heart made for himself a host of friends both among faculty and students. His death was rather sudden and unexpected, at a distance from either priest or doctor, but he had the happiness of receiving Holy Communion only two weeks before. He had entered the Collegiate Class here last year, and would have graduated had God spared him to return. His lot is, we have every reason to believe, a far happier and better one than the collegiate honors that were in store for him. May he rest in peace.

### Local Items.

- Head us.
- The Campus now looks as lively as ever.
- The Quickstep Nine have their ball-grounds in fine order.
- The ball-alley in the Junior department is being put in order.
- The young telegraphers will begin to throw lightning next Monday.
- The floor of the ball-alley in the Senior department is undergoing repairs.
- The Polish school in South Bend opened with a very large number of students.
- The boys opened the year with a game of foot-ball which was well contested.
- The parish school at St. Joseph's Church, South Bend, opened with a great rush of pupils.
- Look out for the roll of honor next week. Every one should try to have his name appear on it.
- The Junior Study is, by its beauty, enough to tempt the most refractory of boys to enter its portals.
- We have fewer cases of nostalgia or homesickness than any previous year that we can remember.
- Let everyone, no matter in what department he may be, do all he can to make it the best in the college.
- Messrs. Regan and Prudhomme rendered efficient service in decorating the study-halls this past week.
- No one at Notre Dame need be afraid; we have a large Canon in the Seniors and a small one in the Juniors.
- A substantial niche has been erected in the Minims' study-hall, richly ornamented with scroll-work and mouldings.
- There are reports of big revivals of religion in Laporte and Walkerton, all due to the exertions of Rev. Father O'Sullivan.
- The new organ of the St. Cecilians will be a great improvement for their meetings. Their new society song is rich and grand.
- Every day, large numbers of students arrive. There will be at least from fifty to one hundred more students this year than last.
- The Academia members will have their first oyster supper about the first of October. Let all who intend joining do so before that time.
- All the Societies will, we believe, prosper the coming year. Success to them! and may they do much to enliven the long days of winter.
- Quite a number of the members of the Sodality of the Holy Angels had returned in time to serve on the altar at High Mass last Sunday.
- There were any number of visitors here during the past week. It was utterly impossible for us to get the names of one-third of them.
- The Sisters' school of Lowell, South Bend, opened with an increased number of students, and bids fair to surpass in numbers former years.
- The fishing in the lakes is first rate. It will not be long before the Juniors will be out with their tackle. Who will catch the most fish next week?
- The Minims' sleeping apartments are to be enlarged, the present ones being inadequate for the increasing number in this department over last year.
- The royal Thespians will reorganize in a few days. The old fame of their Society should stand ever before them, and may they in nowise lessen it.
- We call attention to the appeal of Lady Georgiana Fullerton which appears in another column, and hope that all our readers will respond to it nobly.
- A number of the old students, particularly those who belonged to the Scientific Department, are collecting specimens, minerals, fossils, etc., for the Museum.
- The St. Aloysius Philodemic Association will reorgan-

ize in a few days. We expect to have a number of literary entertainments given this year by this Society.

—Our amateur astronomers were out looking for the satellites of Mars the other night, but were unable with the highest powers of the telescope to get a view of them.

—The Juanita Baseball grounds have been put in A No. 1 order by Messrs. McKinnon and Perea, two of the members of the Club who remained here during vacation.

—St. Joseph's Academy of this city opened Monday with a large list of scholars. This popular academy is well worthy the patronage of the people.—*South Bend Herald*.

—The classes are all in good working order, and we doubt not it is the intention of all the students to profit from the instruction to be received in them during the year.

—The Professor of Zoölogy and Botany, we learn, purposes giving special attention to Laboratory work the coming year. The scalpel and the microscope will be in constant use.

—Rev. Father Zahm while in the East made quite an addition to the Cabinet of Natural History in the way of a large classified collection of shells, minerals, salt-water fishes, etc.

—Over five hundred old students were met by Prof. Lyons this last vacation, every one of whom spoke in terms of affection of Notre Dame. Notre Dame has undoubtedly as much or more affection for them.

—The reorganization of the St. Stanislaus Philopatrian Society will take place next Tuesday evening. May the members of this year equal in conduct, study, talent, and everything else, those of former years.

—Although he has given much time and trouble to the work in his garden, Bro. Peter, with a determination worthy the great cause of horticulture, will leave nothing undone to make it in beauty all that can be desired.

—There will be a meeting of the members of the St. Cecilia Philomathean Association this evening for the purpose of reorganizing for the year. We expect the St. Cecilia's to be in all things equal to those of former years.

—Vol. 48 of the *Dublin Review*, bound in half morocco, has long been missing from the Library of the *Ave Maria*. The Editor will be very grateful for its return. Apart from the value of the book, it is entirely out of print and cannot be replaced.

—The following is a complete list of the Prefects this year: In the Senior Department are Bros. Theodore, John Chrysostom and Timothy. In the Junior Department are Bros. Leander, Paul and Lawrence. Bro. Albert remains Prefect of the Minims.

—Every one should make it a point to have his name appear on the list of class-honors, and do all he can to figure on the list of excellence. Hard work is necessary to accomplish this, as good conduct is indispensable to have one's name on the roll of honor.

—The solemn opening Mass, votive of the Holy Ghost, was sung on Thursday last, with Very Rev. President Corby as celebrant, Rev. T. E. Walsh, as deacon, and Rev. C. Kelly as subdeacon. Mr. A. Morrissey, C. S. C., was the efficient master of ceremonies.

—The first number of volume eleven of the SCHOLASTIC made its appearance Saturday. It is determined to hold its place as the foremost college paper in the world. From it we learn that Father Sorin has reached his native shores—France, in safety.—*South Bend Herald*.

—The Professor of Physics while in Philadelphia secured a fine collection of acoustic and optical apparatus. The instruments for studying double refraction and projecting the phenomena of polarized light are especially fine. There are also several beautiful apparatus devised by Helmholtz and Lissajous for studying the phenomena of sound.

—The first game of baseball took place on Wednesday afternoon between a picked nine from the Juniors and one from the Senior Department. It ended with a victory for the Juniors. Score 24 to 8. The most marked feature of the game was the catching of Master Bannon for the Juniors, and the playing at 1st base of Master Perea for the Seniors.

—On Tuesday, August 28th, Rt. Rev. Dr. Dwenger, Bishop of Fort Wayne, Ind., conferred the order of deacon on Rev. Messrs. T. E. Walsh and John O'Keefe. On Wednesday, Aug. 29th, these two young gentlemen, with Rev. C. Kelly, were raised to the dignity of the priesthood. We congratulate the young gentlemen on their promotion, and wish them all success in the duties of their new and sacred life.

—It should be the great ambition of the students in the higher classes to become members of the "Academia," or in other words, regular contributors to the SCHOLASTIC. We expect to have two oyster suppers for our contributors and one grand picnic, similar to that of last year. Writing for the SCHOLASTIC is a great benefit to the writer, and we hope every one will avail himself of the opportunity of benefitting himself.

—We notice a great piece of engineering on the avenue to St. Mary's, between the Scholastic grounds and the Calvary, which, when completed will be a grand walk. The hill is to be taken down, the road will be made level, and a privet hedge planted on either side. The whole work when finished will be very fine, thanks to the energy and perseverance of Frère Simon. Let critics hold their peace till the job is finished.

—In a few weeks, work on the skating rink will be begun. Although there is plenty of ice in the winter time on the lakes here, yet the snow generally plays havoc with it, as far as skating on it goes. For this reason the authorities have determined on building a rink of respectable size, which may be easily flooded whenever necessary. This will give us all plenty of good skating; it will enliven the winter recreations, and make things generally much pleasanter.

—The Professor of Physics, we understand, intends to give two courses of lectures during the coming year: one on the "Science of Music," and the other on "Polarized Light." They will all be illustrated by beautiful and striking experiments. The instruments which he selected during vacation are especially adapted for lecture purposes. Those who attended the Science Lectures last year will, we are sure, make it a point to be present at those to be given during the ensuing term.

—As two persons were passing along the little ditch running from St. Joseph's to St. Mary's Lake they saw a beautiful little animal having pretty much the appearance of a half-grown cat, quenching its thirst at the stream. One of them warned the other not to touch it, and before he was aware of it two vigorous blows from his boot soon put the little thing out of existence. A very offensive odor soon told his companion what kind of a cat the little black kitten was, and he saw how narrowly he had escaped.

—The *Catholic Union*, of Buffalo, N. Y., says of us: "THE NOTRE DAME SCHOLASTIC—one of the ablest of our college journals—is the first to appear after the summer rest. It is literary and sprightly as usual, but we are sorry to see it paying any attention to that most conscienceless of modern journals—the infamous *Irish World*." To judge from the last sentence, we believe we may be safe in asserting that the opinions of the editor of the *Union* differ materially from those of the editor of the *World*.

—We had the pleasure of a visit this week from Messrs. John Lefoy Brower and Geo. E. Lloyd, of the Campbell Printing Press Company, New York. They had just come on from Cleveland, where Mr. Lloyd had superintended the putting up of a perfecting press capable of printing 200 newspapers a minute—printed on both sides, folded, cut and pasted, and ready for delivery! The Campbell Company took a first premium at the Centennial Exposition. Their presses are now considered the best in the world.

—St. Joseph's Catholic Benevolent Society, St. Joseph's Church, South Bend, received their new banner in time for the Annual Communion of the Society on the Festival of the Assumption. It is of blue silk ground with gold border, fringes, and tassels. On one side is a fine painting of St. Joseph, patron of the Society, surrounded by the name of the Society in letters of gold. On the reverse is the date of organization, also in golden letters. Altogether it is an

exceedingly rich and handsome banner, and reflects credit on the taste of the maker, Mr. H. A. Oesterle, of Philadelphia.

—The Curator of the Museum gratefully acknowledges the receipt of a fine collection of specimens from Mr. Rudolph Rheinboldt, of Cincinnati, Ohio. The collection embraces several large and beautiful petrifications, a number of fine agates, quartz, crystals, amethysts, etc. He also returns his sincere thanks to Prof. Chapman, Ph. D., of the University of Toronto, Canada; to Mr. T. Shortiss, of Toronto; Master Frank Carroll, Boston, Mass.; to Mrs. E. Murphy, of Hamilton, Ontario; Mr. C. Clarke, Wyoming Ter., and other kind friends who would prefer not to have their names mentioned, for specimens donated to the Cabinet of Natural History.

—We have noticed in the parlor of the University as splendid a specimen of photography as it has been our lot to see in a long time. It is a representation, in very large size, of the magnificent grand combination organ made by Messrs. Clough & Warren, of Detroit, Mich., of which we gave a notice in No. 43 of the SCHOLASTIC. The organ itself may be seen in the Chapel of the Portiuncula, at the Professed House. There is another equally beautiful representation at the Students' Office, in a different style. The photos were taken in Detroit, and were presented to Rev. Father Letourneau by the organ company. Detroit can get out beautiful photographs as well as fine organs.

—Rev. Mr. Kirsch has been hard at work during the last two months in arranging the large Herbarium which is kept in the room formerly used for the Museum. When the new cases being made for it are put in, it will make a fine display. This Herbarium is a donation from the celebrated French Botanists, Mr. and Mrs. Cauvin. Mr. Cauvin, President of the great French Institute of Science, was particularly interested in Phanerogamic Botany, while Mrs. Cauvin devoted her whole attention to Cryptogamic Botany. The collection contains from four to five thousand species—all European plants. Besides the Cauvin Herbarium, there is that collected by Revs. Thomas Vagnier and J. C. Carrier, C. S. C., which contains all the flowering plants of Northern Indiana. Unfortunately the *habitat* and determining labels have been lost.

—On July 7th the final interment of Mr. and Mrs. Oliver P. Tong took place in the Cemetery at Notre Dame. Mr. Tong, a much esteemed friend of the University and Academy, died at Columbus, Ohio, Nov. 5th, 1870, while visiting his brother, Theodore Tong, of that city. As a reward for his generosity in consenting to the baptism of his entire family, and allowing his three youngest daughters to become members of the Order of Holy Cross, he merited for himself the grace of baptism two days previous to his death. He has been buried in the family graveyard, at Carroll, Ohio. His devoted and saintly consort died at South Bend, on the 29th of Sept., 1876. Her remains were kept in a vault until it would be convenient to remove those of her husband. Her dutiful children, in accordance with her only request, placed their dear parents side by side. They now rest under the shadow of the Mortuary Chapel. A stately monument has been raised to their memory. On the afternoon of the interment the infant daughter of Professor L. G. Tong was baptized, and the names borne by the late Mrs. Tong, Eleanor Elizabeth, were given as a mark of filial devotedness.

—Mr. D. A. Clarke, M. S., of '70, associate editor of the *Catholic Columbian*, spent a few days with us the past week. Mr. Clarke was looking well, though not overburdened with adipous matter—editors generally are not. He had only a few days' rest from office affairs, as knights of the quill have to stick to the harness, and can afford but a short respite, if any. We were glad to hear that our excellent contemporary, the *Columbian*, is succeeding so well, though the editor thinks if people did their duty by their diocesan paper it would do immeasurably better. Doing their duty to its full extent is not, however, a prominent characteristic of most people nowadays; rather the reverse, we think, though we ourselves have no particular reason to complain. The *Columbian* is a live diocesan paper; the selections are first class; its editorials, on general topics, are short and to the point, spicy and pungent, as we have before remarked, and should secure it many subscribers out-

side of the diocese as well as in it. We hope those of our students from the Buckeye State will not fail to subscribe to the *Columbian*. Bishop Rosecrans and his managing editor have good reason to feel proud of their paper, and have our best wishes for its further success.

## Saint Mary's Academy.

—The Vocal Room has been transferred to the apartment formerly known as St. Lake's Studio.

—The halls of St. Mary's present a bright and cheerful aspect after the thorough renovation to which they have been subjected.

—Rt. Rev. Bishop Dwenger accompanied by the celebrated Rev. Dr. Miller, of Ft. Wayne, paid a visit to St. Mary's last week.

—The Rt. Rev. Bishop of Covington, Ky., honored St. Mary's with a visit. He offered the Holy Sacrifice of the Mass in the Convent Chapel on the morning of Aug. 1st.

—Miss Amelia Harris on her return to the Academy made a gift to the Museum of precious stones gathered on the shores of Lake Superior. Several other rare additions have been made to the collection.

—Rev. Father Walsh, C. S. C., honored St. Mary's by celebrating his first High Mass in the Convent Chapel on Sunday, the 21 inst. Rev. Father Shortiss, C. S. C., and Rev. Father Zahm, C. S. C., acted as deacon and subdeacon on this interesting and important occasion.

—Very Rev. Father E. Sorin, Superior General C. S. C., paid a visit to the assembled community, on the eve of his departure for Europe, to cross the ocean for the thirty-third time. It being the anniversary of his first setting sail for America from France in 1841, accompanied by six Brothers of Holy Cross, an address commemorative of this important event was read by one of the young members.

—The annual spiritual retreat of the Sisters of Holy Cross opened July 17th. The exercises were conducted by the able and energetic missionary priest, Rev. Wm. O'Mahony, C. S. C. Over three hundred Sisters, some from the far lands on the "Western Sea," from Salt Lake, from Texas, from Pennsylvania, Maryland, Virginia, the District of Columbia, as well as from Illinois and other north-western missions, joined in the exercises, which terminated on Tuesday, July 24th.

—Fine contributions from Salt Lake to the Museum are respectfully acknowledged. One presented by Miss Rose Devoto, graduate of 1874, is from the highest point of the Rocky Mountains, and was gathered by the young lady on her visit to that lofty summit. An exquisite collection of seaweeds from the German Ocean neatly framed, gold and silver ore, precious and rare geological formations of various descriptions, a very beautiful specimen of the star-fish, are among these contributions.

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Attorneys at Law.

**BROWN & HARVEY** (E. M. Brown of '65), Attorneys at Law. Cleveland, Ohio.

**SPEER & MITCHELL** (N. S. Mitchell, of '72), Attorneys at Law, No. 225 Brady St., Davenport, Iowa.

**LUCIUS G. TONG**, [of '65] Attorney and Counsellor at Law, and Real Estate Agent, Room No. 2 Arnold's Block, South Bend, Ind.

**THOMAS B. CLIFFORD**, [of '62] Attorney at Law, Notary Public and Commissioner for all the States, 206 Broadway (cor. Fulton), New York. Special attention given to Depositions.

**FANNING & HOGAN** (D. J. Hogan, of '74), Attorneys at Law, Room 26, Ashland Block, N. E. Cor. Clark and Randolph sts., Chicago, Ill.

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Weekly Newspapers.

**THE CATHOLIC COLUMBIAN**, published weekly at Columbus, O. Subscriptions from Notre Dame's students and friends solicited. D. A. CLARKE, OF '70.

**THE AVE MARIA**, a Catholic journal devoted to the Blessed Virgin, published every Saturday at Notre Dame, Ind. Edited by a Priest of the Congregation of the Holy Cross. Subscription price, \$2.50.

**THE YOUNG FOLKS' FRIEND**, published monthly at Loogootee, Ind. 50 cts. per year. Subscriptions solicited from the friends and students of Notre Dame. ARTHUR C. O'BRIAN, OF '76.

**THE SOUTH BEND HERALD**, published weekly by Chas. Murray & Co. (T. A. Dailey, of '74) \$1.50 per annum.

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Time Table—June 24, 1877.

	*Mail	*Day Express.	*Kal. Accom.	†Atlantic Express.	†Night Express.
Lv. Chicago.....	5 00 a.m.	6 00 a.m.	3 45 p.m.	5 15 p.m.	9 00 p.m.
" Mich. City..	9 23 "	11 10 "	6 25 "	7 35 "	11 15 "
" Niles ..	10 46 "	12 15 "	8 20 "	9 00 "	12 35 a.m.
" Kalamazoo..	12 25 p.m.	1 38 p.m.	10 10 "	10 26 "	2 17 "
" Jackson..	3 35 "	4 05 "	5 20 a.m.	12 50 a.m.	4 55 "
Ar. Detroit ..	6 25 "	6 20 "	8 40 "	3 35 "	8 00 a.m.
Lv. Detroit.....	7 00 a.m.	9 35 a.m.	5 00 a.m.	6 05 p.m.	9 50 p.m.
" Jackson....	10 20 "	12 15 p.m.	8 00 "	9 30 "	12 45 a.m.
" Kalamazoo..	1 16 p.m.	2 40 "	5 00 a.m.	12 16 a.m.	2 53 "
" Niles.....	3 11 "	4 07 "	7 00 "	2 35 "	4 24 "
" Mich. City..	4 40 "	5 20 "	8 10 "	4 05 "	5 47 "
Ar. Chicago.....	6 55 "	7 40 "	10 30 "	6 30 "	8 00 "

Niles and South Bend Division.

*GOING NORTH.			*GOING SOUTH.		
Lv. So. Bend—	8 30 a.m.	6 30 p.m.	Lv. Niles—	7 05 a.m.	4 15 p.m.
" N. Dame—	8 37 "	6 35 "	" N. Dame—	7 40 "	4 48 "
Ar. Niles—	9 10 "	7 15 "	Ar. So. Bend—	7 45 "	4 55 "

\*Sunday excepted. †Daily. ‡Saturday and Sunday excepted.  
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College size, 3 1/4 x 6 in., shelf specimens .....				500	100	300

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A. E. FOOTE, M. D.,

Prof. of Chemistry and Mineralogy,

Fellow of the American Association for the Advancement of Science.  
Life Member of the Philadelphia Academy of Natural Sciences and of the American Museum of Natural History, Central Park, New York.

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This Institution, situated on the beautiful and picturesque bank, of the St. Joseph River, is everything that could be desired as a locality for a female academy. All the branches of a solid and complete education are taught here. Music, both vocal and instrumental, and the modern languages, form prominent features in the course of instruction.

Particular attention is paid to the religious instruction of Catholic pupils. Pupils of all denominations are received, and for the sake of order required to attend the public religious exercises with the members of the Institution.

The buildings are spacious and commodious, suited to the educational requirements of the day, and furnished with all modern improvements. Every portion of the building is heated by steam, and hot and cold baths are attached to the sleeping apartments.

The grounds are very extensive, beautifully adorned, and situated in that charming seclusion which is so favorable to the healthful development of moral, physical and intellectual power.

The proximity of the two institutions to each other is a great convenience to parents having children at both, when they visit their sons and daughters.

For further particulars concerning this Institution, the public are referred to the Twentieth Annual Catalogue of St. Mary's Academy or the year 1874-75, or address

St. Mary's Academy,  
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## FOR SALE.

In the immediate vicinity of Notre Dame, and very conveniently located in regard to Church and Markets, a very desirable property consisting of three large enclosed lots, a good two story frame house, well arranged and finished, good stable, carriage-shed, coal-house, young trees, grapes, shrubbery, etc., will be sold at reasonable figures to a good buyer. For further information, address P. O. Box 35, Notre Dame, Ind.

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## Organ for Sale.

A PIPE ORGAN, nearly new, made by the same firm as the large Organ now in the Church of Our Lady of the Sacred Heart at Notre Dame, is now offered for sale. The case is of a neat design, with front speaking-pipes, ornamented in gold and colors. Dimensions, 6 feet wide, 3 feet deep, 9 feet high. Manual, compass C. C. to a<sup>3</sup>, 58 notes. Pedale, C. C. to d, 27 notes, 10 Stops, 232 Pipes, with a Swell Pedal and Blow Pedal. All inclosed in an effective swell, except the Pedale.

Manufacturers' price, \$700; will be sold for \$500.

For further particulars address

Very Rev. A. GRANGER, C. S. C.,  
Notre Dame, Indiana.

## Chicago, R. I. & Pacific.

Through trains are run to Leavenworth and Atchison, connecting with trains for all points in Kansas and Southern Missouri. This is acknowledged by the travelling public to be the

### Great Overland Route to California.

Two express trains leave Chicago daily from depot, corner Van Buren and Sherman streets, as follows:

	Leave	Arrive.
Omaha, Leavenworth and Atchison Express	10 00 a.m.	3 45 p.m.
Pern accommodation	5 00 p.m.	9 35 a.m.
Night Express	10 00 p.m.	6 50 a.m.

A. M. SMITH,  
Gen'l Pass. Agent.

H. RIDDLE,  
General Superintendent.

## CHICAGO, ALTON AND ST. LOUIS AND CHICAGO KANSAS CITY AND DENVER SHORT LINES.

Union Depot, West side, near Madison street bridge; Ticket offices at depot and 122 Randolph street.

	Arrive.	Leave.
Kansas City and Denver Express via Jacksonville, Ill. and Louisiana, Mo.	3 40 pm	12 30 pm
Springfield and St. Lou's Ex. via Main Line	8 00 pm	9 00 am
Springfield, St. Louis and Texas Fast Ex. via Main Line	7 30 am	9 00 pm
Peoria Day Express	3 40 pm	9 00 am
Peoria, Keokuk and Burlington Ex.	7 30 am	9 00 pm
Chicago and Paducah Railroad Express	8 00 pm	9 00 am
Streator, Wenona, Lacon and Washington Ex	3 40 pm	12 30 pm
Joliet Accommodation	9 20 am	5 00 pm

J. C. McMULLIN, Gen. Supt.

J. CHARLTON, Gen. Pass. Agt.

## The Scholastic Almanac

Contains, besides the ordinary calendars, selections in prose and verse, both serious and humorous, from the pages of the NOTRE DAME SCHOLASTIC. It is printed on tinted paper and in the best style of typographical art.

Every student should procure a copy.

Every one acquainted at Notre Dame should take a copy.

# L. S. & M. S. Railway.

On and after Sunday, May. 13, 1877, trains will leave South Bend as follows:

## GOING EAST.

2 25 a. m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 20 p m; Buffalo 8 05 p.m.  
 11 22 a m, Mail, over Main Line, arrives at Toledo, 5 50 p m; Cleveland 10 30 p m; Buffalo, 5 20 a m.  
 7 16 p m, Special New York Express, over Air Line; arrives at Toledo 10 56 p m; Cleveland 1 44 a m; Buffalo 6 52 a m.  
 9 12 p m, Atlantic Express, over Air Line. Arrives at Toledo 2 40 a m; Cleveland, 7 (5 a m; Buffalo, 1 05 p m.  
 4 38 and 4 p m, Way Freight.

## GOING WEST.

2 43 a m, Toledo Express. Arrives at Laporte 3 35 a m, Chicago 6 a m.  
 5 05 a m, Pacific Express. Arrives at Laporte 5 50 a m; Chicago 20 a m.  
 4 38 p m, Special Chicago Express. Arrives at Laporte 5 35; Chicago, 8 p m.  
 8 02 a m, Accommodation. Arrives at Laporte 9 a m; Chicago 11 30 a. m.  
 8 45 and 9 25 a m, Way Freight.

J. W. CARY, Gen'l Ticket Agt., Cleveland.

J. E. PARSONS, Sup't West Div., Chicago.

CHARLES PAINE, Gen'l Supt.

# Pittsburgh, Ft. Wayne & Chicago

AND PENNSYLVANIA R. R. LINE.

## CONDENSED TIME TABLE.

JUNE 24, 1877.

TRAINS LEAVE CHICAGO DEPOT,

Cor. Canal and Madison Sts. (West Side).

On arrival of trains from North and Southwest.

## GOING WEST.

	No. 1, Fast Ex.	No. 7, Pac. Ex.	No. 3, Night Ex	No. 5, Mail.
Pittsburgh,.....Leave	11.45 P.M.	9.00 A.M.	1.50 P.M.	6.00 A.M.
Rochester,.....	12.53 "	10.15 "	2.58 "	7.45 "
Alliance,.....	3.10 A.M.	12.50 P.M.	5.35 "	11.00 "
Orrville,.....	4.46 "	2.30 "	7.12 "	12.55 P.M.
Mansfield,.....	7.00 "	4.40 "	9.20 "	3.11 "
Crestline,.....Arrive	7.30 "	5.15 "	9.45 "	3.50 "
Crestline,.....Leave	7.50 A.M.	5.40 P.M.	9.55 P.M.	.....
Forest,.....	9.25 "	7.35 "	11.15 "	.....
Lima,.....	10.40 "	9.00 "	12.25 A.M.	.....
Ft. Wayne,.....	1.20 P.M.	11.55 "	2.40 "	.....
Plymouth,.....	3.45 "	2.46 A.M.	4.55 "	.....
Chicago,.....Arrive	7.00 "	6.30 "	7.58 "	.....

## GOING EAST.

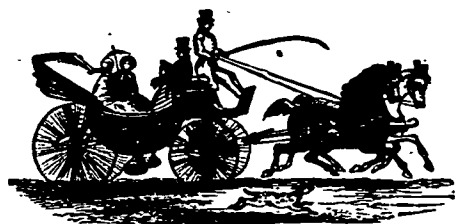
	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Pac. Ex.	No. 8, Mail.
Chicago,.....Leave	9.10 P.M.	8.00 A.M.	5.15 P.M.	.....
Plymouth,.....	2.46 A.M.	11.25 "	9.00 "	.....
Ft. Wayne,.....	6.55 "	2.10 P.M.	11.35 "	.....
Lima,.....	8.55 "	4.05 "	1.30 A.M.	.....
Forest,.....	10.10 "	5.20 "	2.48 "	.....
Crestline,.....Arrive	11.45 "	6.55 "	4.25 "	.....
Crestline,.....Leave	12.05 P.M.	7.15 P.M.	1.40 A.M.	6.05 A.M.
Mansfield,.....	12.35 "	7.44 "	2.05 "	6.55 "
Orrville,.....	2.30 "	9.38 "	3.40 "	9.15 "
Alliance,.....	4.05 "	11.15 "	5.03 "	11.20 "
Rochester,.....	6.22 "	1.21 A.M.	69 "	2.00 P.M.
Pittsburgh,.....Arrive	7.30 "	2.30 "	70 P.M.	3.30 "

Trains Nos. 3 and 6 run Daily. Train No. 1 leaves Pittsburgh daily except Saturday. Train No. 4 leaves Chicago daily except Saturday. All others daily except Sunday.

## THIS IS THE ONLY LINE

That runs the celebrated PULLMAN PALACE CARS from Chicago to Baltimore, Washington City, Philadelphia and New York without change. Through tickets for sale at all principal ticket offices at the lowest current rates.

F. R. MYERS, G. P. & T. A.



PATRICK SHICKEY,

PROPRIETOR OF THE

NOTRE DAME AND ST. MARY'S 'BUS LINE!

For my attention to the patrons of Notre Dame and St. Mary's, I refer, by permission, to the Superiors of both Institutions.  
 P. SHICKEY.

# Look to Your Health.

Boland's Aromatic Bitter Wine of Iron is the best Spring remedy for impoverished blood, physical exhaustion, or impaired digestion.

Ladies troubled with ailments incident to delicate constitutions will find it invaluable.

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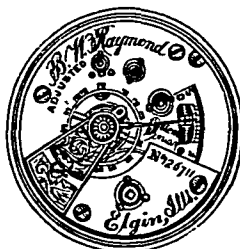
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